

Conference Paper

The Utterance of Money Enticement-Based SMS: A Challenge to the Indonesian Politeness and Unification Sustainability

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ORCID:*Muhammad Ali Pawiro: <https://orcid.org/0000-0003-2410-0746>***Abstract**

The paper was inspired by the incoming short message service (SMS) offering financial support through cheques. The aim of this study was to identify the characteristics of SMS, and to examine the deictic expressions and the impositives and commissives of tact and generosity maxims under the perspective of the politeness principle. Data for this study were gathered from April 2019 to August 2020 through electronic observation of 24 cases sent by s to h's personal phone number at different times and dates. Descriptive analysis was applied to understand the contents of SMS. The results of the research were corroborated with a few dimensions of information that the SMS texts promised money ranging from Rp. 100 to 175 millions. The web page addresses were fake and the senders' names were not written. In case of person deixis, the second person singular "you" appears explicitly and implicitly. All of the web page addresses were considered psychologically spatial deixis and the temporal deixis of time and day exist. The illocutionary goal is not competitive (a), so the politeness becomes a positive character. The SMS texts are convivial (b), meaning that the illocutionary goal coincides with the social goal, for instance greeting and congratulating, but not inviting or thanking. The goal sounds great because it consists of courtesy or politeness, but the linguistic behaviour does not follow such a goal. The SMS threatens domestic politeness, and the unification for life sustainability could be disturbed. The SMS texts present bad implications for politeness in Indonesia and contribute a negative paradigm for national unification sustainability. The study suggests the importance of selection process capability by the SMS provider in an organizational context.

Keywords: Utterance, SMS, money-enticement, deixis, politeness, unification sustainability

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1. Introduction

First of all, you are requested to consider the incoming SMS in (1), which was designed by someone who disobeyed significantly the principle of and ethics in communication,

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or by someone who did not understand how to send a good utterance linguistically. S/he did not respect the principle of politeness.

(1) *Nomor Anda terdaftar 4UTO TP Oleh 085283576660 Pulsa anda terpotong Rp. 10.000 Setiap tgl 26 U_Berhenti Ketik: TP 10 085283576660 KIRIM K3E 858 Gratis” Diterima: 06:40:12pm 25-03-2020 Dari: (Anonymous) +6285283575057* (Translation: Your (phone) number is registered (in) 4AUTO TP by 085283576660. Your prepaid credit is cut IDR 10.000 every the date of 26 (each month). To stop, type: TP 10 085283576660 Send to 858 free. Received: 06:40:12pm 25-03-2020 From: (anonymous) +6285283575057. The translation by Author is then structured grammatically to make readers easy to understand.)

At first glance, what is afraid of refers to the phrase *IDR 10.000* that would be donated every the date of 26 each month. The instability of thoughts in the initial minutes appears because such a phrase is relatively big if it has to be given to unknown SMS sender without a deal. Therefore, the choice of time when sending an SMS has been thought specifically by the sender. The evening (06:40:12pm), for example, might indicate that the SMS would be responded quickly since most people at that time are relax after working for a whole day.

Let me respond the SMS personally. Having discussed the SMS with my family members about whether any of them registered in 4UTO TP with my personal phone number, they responded negatively about the use of my number for such purpose. They reacted they had no knowledge on 4UTO TP at all. I read again the SMS completely just to understand correctly the message from sender but later, tried to focus on the phrase *Nomor Anda terdaftar 4UTO TP Oleh 085283576660*. The phrase may infer that the owner of the number 085283576660 registered my number on purpose to the 4UTO TP which was preceded by number 4. Personally, I did not understand the term although I read it the same as the AUTO without the the use of such number. Moreover, the specific colour, such as *blue*, perhaps indicates something important by the sender or such colour tries to stimulate the receiver to do an act. The phone numbers, the amount of money, the specific code (838), and the date were all written in blue.

Seven minutes later, having decided to stop, I sent an SMS as per instruction with a purpose that I had to have my money not being sent to unknown sender. Whithin a few seconds I received an incoming SMS as it was written in (2) although such an SMS was confusing at first but then seemed clear.

(2) *Maaf, Anda hanya dpt mentransfer pulsa minimum Rp 5000. Untk transaksi berikutnya dlm kelipatan Rp 1000, mis Rp 6000, Rp 7000, Rp 8000 dst. Diterima: 06:48:23pm 25-03-2020. Dari: Auto tp 858* (Translation: Sorry, You can only transfer Rp. 5000 as the minimum prepaid credit. The next transaction should have in folds of Rp. 1000, such as Rp. 6000, Rp. 7000, Rp. 8000 etc. Received: 06:48:23pm 25-03-2020. From: Auto tp 858)

I checked the amount of my prepaid credit and knew that it was penniless (no amount at all). The sentence *Anda hanya dpt mentransfer pulsa* reminded me that the *TP* was the short form of *transfer pulsa* 'credit transfer' and the *Auto* (without number 4) referred to *automatic* meaning 'to transfer personally'. Actually, Telkomsel has the standar procedures in the credit transfer as shown in (3) although the *4UTO TP* code is not known. The procedures in data (1) suggests disobedience to the standard procedures determined by Telkomsel. Just typing the *TP 10 085283576660* means that the SMS receiver transfers IDR 10.000 to the SMS sender. Masya Allah, this is really bad but good tricks. The term *gratis* in (1) really indicates that sending the credit is free of charge; this is absolutely true. What is illogical is that there are two numbers in (1); the first denotes the number holder who would receive the transfer and the second indicates the SMS sender. If Telkomsel works professionally by maximally involving its quality controller or customer's protection task force or whatever, the SMS in (1) can be easily avoided and Telkomsel saves its customers.

(3) *Mau berbagi Pulsa ke Sesama Pengguna Telkomsel? Ketik *858*Nomor-Tujuan* NominalTransfer# lalu tunggu SMS konfirmasinya.* (Translation: Willing to transfer credit to the same holders of Telkomsel numbers? Type *858*NumberTargetted*TransferAmount# then, wait for the SMS confirmation. Obtained from Telkomsel, 05:41:29pm. 04-04-2020.)

The paper is aimed at deictic expressions and tact and generosity maxims from the incoming SMS; thus, the questions raised are: what types of deixis do the SMS refer to, and what COMPETITIVE and CONVIVIAL types do the SMS senders create to trap their recipients?

2. Literature Review

In the Islamic context, the utterance, or communication, is termed *al-qaul* as the key-concept although another term, *al-bayan* which can be translated as 'the ability to utter or to communicate', is also used in the Al-Quran Al-Kareem. Here, in this paper, I would

prefer the first term, either the utterance or the *al-qaul*, as the non operationally main but fundamental concept. The *al-qaul* always exists in the context of order (*amr*) and mostly appears in the following phrases (see Dahlan 2014: 117-118; Digilib.uinsby.ac.id: 32-59), such as *qawlañ-sadiidaa* ‘to speak justly or to speak words straight to the point’ (QS. 4:9, 33:70), *qawlam-baliigaa* ‘to address in plain (easily understandable) terms’ (QS. 4:63), *qawlam-maysuu-raa* ‘to speak a reasonable word’ (QS. 17:28), *qawlal-layyinaa* ‘to speak a gentle word’ (QS. 20:44), *qawlañ-karīmaa* ‘to speak a gracious word’ (QS. 17:23), and *qawlam-ma’-ruufaa* ‘to speak kindly or to utter a recognised form of words’ (QS. 4:5). Specifically, in case of *qawlañ-sadiidaa* which can also be interpreted as the ‘correct and appropriate utterance’ and which should become the fundamental targets in transforming SMS, Allah has principally declared in the Al Ahzab ‘The Clans’ (Qur’an Kemenag Online, 33:70) (see the English translation source (Roman Transliteration and English Translation are taken from Eliasii 2000:417)).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا -- ٧٠

(Yaaa-‘ayyuhallaziina-‘amanuttaqullaaha wa quuluu qawlañ-sadiidaa)

‘O ye who believe! Guard your duty to Allah, and speak words straight to the point,’ (Roman Transliteration and English Translation are taken from Eliasii 2000:417)

The linear structure of the verse shows that the *qawlañ-sadiidaa* can only be achieved when believers (*‘amanu*), first of all, keep their duties to Allah. The verse means that to speak justly or to speak words straight to the points would not be uttered by those who disbelieve. In short, what should be noted is that to utter incorrectly or inappropriately belongs to disbelievers. In general sense, disbelievers use fake utterance principally when speaking. Fake utterance is called *ifk*, *kaẓaba*, *fitnah*, *khud’a*, *qaul al-zūr*, *buhtan*, *iftara*, *tahrif*, and *garur* (Setiyanto 2019: 4-8, Sabry 2018: 48) in the Al-Qur’an Al-Kareem. Although the terms have slightly different meanings but they have, in principle, the same content of fake utterance. Consider the term *ifk*, or it is sometimes written *ifku*, underlined in the following verses (Qur’an Kemenag Online, 24:11-12.) (see the English translation source (Roman Transliteration and English Translation are taken from Eliasii 2000:345)):

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا
اَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ - ١١

(Innallaziinajaaa-‘uubil-‘ifki ‘usbatum-minkum: laatahsabuu-hu sharral-lakum: bal huwa khayrul-lakum: li-kul-lim-ri-‘im-minhum-maktasaba minal-‘ismi, wal-lazii tawallaa kibrahuu min-hum lahuu ‘Azaa-bun ‘aziim)

‘Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.’

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ - ١٢

(Law laaa ‘izsami’-tuumu-hu zannal-Mu’-minuuna wal Mu’-minaatu bi-‘anfushim khayranwwa qaaluu haazaaa ‘ifkum-mubiin?)

‘Why did not the beleivers, men and women, when ye heard it, think good of their own folk, and say: It is a manifest untruth?’

With regard to the title of the paper, there are two possible purposes of sending SMS; the first is to deliver very important and secret news and the second is aimed at sharing information which may be beneficiary or at selling products which can be useful or tricky. Meanwhile, almost everyone hopes that, when receiving SMS, s/he would be informed with reasonable news but would not be willing to read fake information. Such a dishonourable information may be related to a few conditions, for example, an invitation to visit, for instance, the “chat –v.com/s/9r736” or a request to send some money such as *Ini rekeningnya* ‘This is the account’. Bank (name is omitted): (account number plus the name of the money receiver) or a notice that “your mobile number is declared to win a cheque with a big amount of money” are all kinds of SMS which are potential to trap the SMS receivers.

Taylor and Vincent (Taylor, A. S. and Vincent, J. (no year). A SMS History. Mobile world: Past, present and future. pp. 75-91. <https://www.researchgate.net/publication/226340906>) argues “tracing certain elements of the SMS history since the early nineties, we explore how the combination of business and technological developments, like the shift to interoperability between networks and the capacity for a flat rate charging model for message delivery (rather than the previous paging model), precipitated a swell in the popularity of SMS.” Naughton (Naughton, D. (2014). A Review of Text Messaging (SMS) as a Communication Tool for Higher Education. (IJACSA) International Journal of Advanced Computer Science and Applications, Vol. 5, No. 5. www.ijacsa.thesai.org) also argues “as a communication tool, SMS allows senders to transmit short messages of 160 alphanumeric characters to any suitable receiving device operating over the GSM network.” Lorello and Hart (Lorello, T. J. and Hart, R. D. (2001). Short Message Service

Notification Forwarded Between Multiple Short Message Service Center. U.S. Patent Mar. 27, 2001 Sheet 1 of 9 US 6,208,870 B1) has ever written “a short message service (SMS) network allows more than one short message Service center (SMSC) to Service an individual subscriber with virtually no modification to the existing conventional network elements, e.g., the home location register (HLR) or the mobile switching center (MSC). In 2011, Zurovac *et al.* (Zurovac, D., Sudoi, R. K., Akhwale, W. S., Ndiritu, M., Hammer, D. H., Rowe, A. K., and Snow, R. W. (2011). The Effect of Mobile Phone Text-Message Reminders on Kenyan Health Workers’ Adherence to Malaria Treatment Guidelines: A Cluster Randomised Trial. *Lancet* 378: 795–803. DOI:10.1016/S0140-6736(11)60783-6) has noted that with more than 5 billion mobile phone users worldwide, text-messaging technology has changed the face of communication globally, and is increasingly used to promote health and to prevent disease. Other number of researchers (Alam, I., Khusro, S., Rauf, A., and Zaman, Q. (2014). Conducting Surveys and Data Collection: From Traditional to Mobile and SMS-based Surveys. *Pak.j.stat.oper.res.* Vol.X No.2, pp169-187), (Yengin, I., and Karahoca, A. (2015). Educational Potentials of SMS Technology. In Zheng Yan. *Encyclopedia of Mobile Phone Behavior*. Hershey: IGI Global), (Solomon, L. and Phiri, J. (2017). Enhancing the Administration of National Examinations using Mobile Cloud Technologies: A Case of Malawi National Examinations Board *International Journal of Advanced Computer Science and Applications*, Vol. 8, No. 9), (Haryono, Lelono, B., and Kholifah, A. N. (2018). Typography, Morphology, and Syntax Characteristics of Texting. *Lingua Cultura*, 12(2), 179-185. <https://doi.org/10.21512/lc.v12i2.3976>), (Jake G. Maggay, J. G., (2019). InquiText: SMS-Based Auto-Reply Inquiry System for Grades and Accounts. *Asia Pacific Journal of Multidisciplinary Research* Vol. 7 No.2, Part III 90-97), (Cho, S. S., Gooder, B., and Song, M. (2019). Size Efficient Messaging System (SEMS) Using Probabilistic Data Structures. <https://www.researchgate.net/publication/33494520>), (Maggay, J. (2019). Usability Evaluation of SMS-Based System: Basis for Systems Development. *International Journal of Interactive Mobile Technologies (IJIM)*. DOI: 10.3991/ijim.v13i09.10918. <https://www.researchgate.net/publication/335649623>), (Chaka, C., Mphahlele, M. L., and Mann, C. C. (2015). The structure and features of the SMS language used in the written work of Communication English I Students at a University in South Africa. *Reading & Writing* 6(1), Art. #83. <http://dx.doi.org/10.4102/rw.v6i1.83>), (Susanto, T. D. and Goodwin, R. (2006). Opportunity and Overview of SMS-Based E-Government in Developing Countries. *The Internet Society II: Advances in Education, Commerce & Governance. WIT Transactions on Information and Communication Technologies*, Vol 36. doi:10.2495/IS060251. www.witpress.com), (Shaw, R. and Hayden Bosworth, H. (2012). Short Message Service (SMS) Text Messaging as an

Intervention Medium for Weight Loss: A literature Review. *Health Informatics J.* 18(4): 235–250. doi:10.1177/1460458212442422) have also used SMS as the best ways to utilize their researches and argued the plus and minus of SMS-based researches.

Deixis becomes one of the topics that always exists in books of pragmatics and pragmatics itself develops significantly this day in which a various combination of discussion emerge, for examples, discursive pragmatics by Zienkowski *et al.* (Zienkowski, J., Ostman, J. O., and Verschueren (eds.). (2011). *Discursive Pragmatics*. Volume 8. Amsterdam/Philadelphia: John Benjamins Publishing Company), semiotics and pragmatics by Deledalle (Deledalle, G. (ed.). (1989). *Semiotics and Pragmatics*. In *Foundations of Pragmatics 18 Proceedings of the Perpignan Symposium*. Amsterdam/Philadelphia: John Benjamins Publishing Company), interlanguage pragmatics by Kasper and Blum-Kulka (Kasper, G. and Blum-Kulka, S. (1993). *Interlanguage Pragmatics*. New York/Oxford: Oxford University Press), experimental pragmatics by Meibauer and Steinbach (Meibauer, J. and Steinbach, M. (2011). *Experimental Pragmatics*. Amsterdam/Philadelphia: John Benjamins Publishing Company), cross-cultural pragmatics by Wierzbicka (Wierzbicka, A. (2003). *Cross-Cultural Pragmatics: The Semantics of Human Interaction*. 2nd ed. Berlin/New York: Mouton de Gruyter.). Hence, deixis has become a significant place in the study of pragmatics and several studies discuss it comparatively with reference to Levinson (1983) and Yule (1996) who show successfully their clarification of concepts, appropriate exemplification, and coherent argumentation. (Abdullah, M. (2015). *Deixis: A Pragmatics Analysis*. *Language in India*. Vol. 15: 12) Levinson (Levinson, S. C. (1983). *Pragmatics*. Cambridge: Cambridge University Press) engenders his complete discussion on deixis under two approaches: philosophical and descriptive approaches and deixis is especially talked about under the descriptive approaches; he argues that there are five types of deixis: person deixis, time deixis, place deixis, discourse deixis, and social deixis.

This research paper primarily concentrates on Yule's (1996) deixis (Yule, G. (1996). *Pragmatics*. Oxford: Oxford University Press) covering three main types: person deixis, spatial deixis, and temporal deixis and, in this case, Yule does not contradict with Levinson's deixis. The reason why Yule's deixis is used is because his deixis is, I think, simple to apply in this paper which is limited to space; what I mean is that discussion in length in this paper is impossible. This paper also raises a discussion on politeness. When discussing politeness and interaction, Yule argues "in order to make sense of what is said, we have to look at various factors which relate to social distance and closeness". Yule also argues that politeness can not be "... a fixed concept... within a culture" since "... a number of different general principles for being polite in social

interaction within a particular culture” exists. With regard to politeness, this paper does not involve Yules’ politeness concept but, instead, uses Leech’s (1963) politeness principle (PP) and maxims (Leech, G. N. (1963). *Principles of Pragmatics*. London and New York: Longman). The general statement Leech ever wrote about politeness is that “politeness becomes important” when he does not agree to what Grice proposed about Cooperation Principle (CP) only focusing on the logician’s traditional concern which is of course related to propositional meaning.

Leech’s PP has negative and positive formulation: “In its negative form, the PP might be formulated in a general way: ‘Minimize (other things being equal) the expression of impolite beliefs’, and there is a corresponding positive(‘Maximize (other things being equal) the expression of polite beliefs’)...” Consider the example in (1) which is generated from Leech who elaborated that ‘What *B* says is polite to Geoff and is clearly not true. Therefore, what *B* really means is impolite to Geoff and true.’

(4) *A*: Geoff has borrowed your car.

B: Well, I like THAT!

With reference to PP (See also Leech, G. (2005). *Politeness: Is There an East-West Devide?* *Journal of Foreign Languages*. No. 6. 1004-5139.), Leech (1963: 132) proposes six types of maxims, and here I would write the translation in Bahasa Indonesia for each maxim, such as tact (*kearifan*), generosity (*kedermawanan*), approbation (*pujian*), modesty (*kerendahan hati*), agreement (*kesepakatan*), and sympathy (*rasa suka/keikutsertaan merasakan perasaan*). In Bahasa Indonesia, the “maxim” itself is translated as “*pernyataan ringkas yang mengandung ajaran atau kebenaran umum tentang sifat-sifat manusia; aforisme; peribahasa*” (Departemen Pendidikan Nasional. (2008). *Kamus Besar Bahasa Indonesia*. Edisi Keempat. Jakarta: Gramedia Pustaka Utama.) (a brief statement which contains general notion or truth about human nature; aphorism; proverb). It is important to note Leech’s proposition that “politeness concerns a relationship between two participants whom we may call *self* and *other*. In conversation, *self* will normally be identified with *s*, and *other* will typically be identified with *h*; but speakers also show politeness to third parties, who may or may not be present in the speech situation.”

Leech (ibid) summarizes that the maxims of the PP tend to go in pairs and determines that each maxim has its own parametric values as indicated in (a) and (b) which are termed as *sub-maxims* by him and, although the sub-maxims are dominantly measured in English, they can also be adopted as Indonesian PP, I guess. Therefore, the incoming SMS discussed here would be analyzed on the basis of such sub-maxim of (I).

(I) TACT MAXIM (in impositives and commissives)

1. Minimize cost to *other* [(b) Maximize benefit to *other*]

(II) GENEROSITY MAXIM (in impositives and commissives)

1. Minimize benefit to *self* [(b) Maximize cost to *self*]

(III) APPROBATION MAXIM (in expressives and assertives)

1. Minimize dispraise of *other* [(b) Maximize praise of *other*]

(IV) MODESTY MAXIM (in expressives and assertives)

1. Minimize praise of *self* [(b) Maximize dispraise of *self*]

(V) AGREEMENT MAXIM (in assertives)

1. Minimize disagreement between *self* and *other* [(b) Maximize agreement between *self* and *other*]

(VI) SYMPATHY MAXIM (in assertives)

1. Minimize antipathy between *self* and *other* [(b) Maximize sympathy between *self* and *other*]

When discussing tact maxim he proposes illocutionary functions that may be classified into the following four types, according to how they relate to the social goal of establishing and maintaining comity. This paper focuses only on the first two types which are considered chiefly to involve politeness.

(a) COMPETITIVE: The illocutionary goal competes with the social goal; eg ordering, asking, demanding, begging, etc.

(b) CONVIVIAL: The illocutionary goal coincides with the social goal; eg offering, inviting, greeting, thanking, congratulating

(c) COLLABORATIVE: The illocutionary goal is indifferent to the social goal; eg asserting, reporting, announcing, instructing.

(d) CONFLICTIVE: The illocutionary goal conflicts with the social goal; eg threatening, accusing, cursing, reprimanding.

Antonopoulou and Nikiforidou (Antonopoulou, E. and Nikiforidou, K. (2002). Deictic Motion and the Adoption of Perspective In Greek. Pragmatics 12:3.273-295. DOI: 10.1075/prag.12.3.02ant) ever discuss the deictic motion and the adoption of perspective

in Greek focusing especially on appropriateness conditions for *erxome* and systemic relation to *pijeno*. They conclude that the uses of *erxome* in different types of texts and at different periods of the language, show that both a language specific detailed description of its semantics-pragmatics and a text-sensitive analysis are required in order to arrive at any generalizations about the distribution of this verb and its occurrence instead of *pijeno*.

When talking about deictic categories as mitigating device Haverkate (Haverkate, H. (No Year). Deictic Categories as Mitigating Devices. *Pragmatics* 2:4.505-522. DOI: 10.1075/rag.2.4.03hav) argues in assertives, the conditional brings about two different kinds of mitigating effects according to whether it modifies the main predicate of a performative utterance or whether it characterizes reserved statements, that is, statements based on hearsay, for which the speaker assumes no responsibility. In directives, the conditional is used to produce a wide variety of politeness and in performative utterances, the conditional softens the formal character of the speech act converting it into a hedged performative.

Grenoble (Grenoble, L. (No Year). Spatial Configurations, Deixis and Apartment Descriptions in Russian. *Pragmatics* 5 3.365-38. DOI: 10.1075/rag.5.3.04gre), when discussing spatial configurations, deixis and apartment descriptions in Russian, notes that the apartment descriptions resemble narratives, but with an underlying difference in their spatial versus temporal relationships. A narrative is characterized by sequentially ordered event clauses which constitute its temporal backbone. As the narrative progresses, so too does narrative time: The event clauses advance the reference time. In a narrative time is represented as a linear string of events, and backgrounded, non-plot-advancing information can be seen as offshoots along that timeline. Basso (Basso, E. B. (2008). Epistemic Deixis in Kalapalo. *Pragmatics* 18:2.215-252. Doi: 10.1075/Prag.18.2.03bas) has ever carried his research on epistemic deixis in Kalapalo and found that this Carib deictic dimension does not accord with, and actually foregrounds other features than those associated with evidentiality in world languages.

When carrying out her research on politeness in modern Chinese, Gu (Gu, Y. (1990). Politeness Phenomena in Modern Chinese. *Journal of Pragmatics*. 14. 237-257) notes that the politeness phenomena can be said to be generally prevailing among the (fairly) educated. Politeness may indeed be a universal phenomenon, i.e. it is found in every culture; however, what counts as polite behaviour (including values and norms attached to such behaviour) is culture-specific and language-specific. Ruhi (Ruhi, S. (2006). Politeness in Compliment Responses: A Perspective from Naturally Occurring Exchanges in Turkish. *Pragmatics*. 16:1. 43-101. DOI: 10.1075/rag.16.1.03ruh) has ever

done a research on politeness in compliment response in Turkish and concludes that the individual's face is invested with great affective value and that interlocutor will adopt self-presentational styles that are consistent with the self-image they wish to project in interaction. To effect such presentations, speakers may opt for displaying self-confidence, individuality or impoliteness.

3. Research Methods

3.1. Approach

The study used qualitative approach which was specifically under pragmatic worldview, (Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 3rd Ed. Los Angeles/London/New Delhi/Singapore: Sage Publications, Inc) i.e. focusing on consequences of actions and problems-centered, while the strategy of inquiry is case study. In this research article was mainly conducted using only one mode of approach, that is, money enticement-based SMS referring to the incoming SMS which were, in this case, offering money to the receiver.

3.2. Steps

Several steps were involved in the research, for example, to determine the research objectives, to decide the population, to fix the relevant data, to select the sampling, and to settle the sampling units.

3.3. Methods

3.3.1. Research Design

The research design is qualitative (Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 3rd Ed. Los Angeles/London/New Delhi/Singapore: Sage Publications, Inc) to explore and understand the meaning individuals ascribe to SMS The study involves descriptive design to examine the deixis and the politeness of the SMS.

3.3.2. Nature

The nature of this research provides no solution to the cases indicated in the research problems, so there were not any attempts from the researcher to solve the cases found during research activities. The cases were considered as learning materials.

3.3.3. Population and Sampling Tehnique

The population were 24 SMS which the senders sent between April 2019 to August 2020; the SMS were interesting to be surveyed because of fake money-giving promises. The purposive sampling technique was used in which the researcher handpicks the cases to be included in his sample on the basis of his judgement of their typicality. (Cohen, L. and Manion, L. (1980). *Research Methods in Education*. 3rd Ed. New York: Routledge.) All the population were determined as samples.

3.3.4. Instruments and Data Collection Techniques

A hand-phone was used as an instrument when the incoming SMS came in although the recipient does not know the senders. The data collection technique involves electronic observation which was carried out for more than a year.

3.3.5. Research Location

The research was supported by linguistic and cultural studies and was carried out electronically. Since it was an electronic research, there was no specific but electronic research location in which the SMS were sent to the reseacher's handphone and the texts themselves came without any previous communication with the senders.

3.3.6. Research Period

This research was carried for more than a year, primarily from April 2019 to August 2020.

3.3.7. Cases

There were 24 cases obtained during the research in which each case was received electronically in different months, dates and time, and was also sent by different phone numbers with having no specific names of persons.

4. Results and Discussion

4.1. Results

Consider Table 1 to learn the number of cases sent by the irresponsible person(s) to the researcher. There are 24 cases of SMS and the SMS texts can be grouped into opening, content, and closure. The texts in the opening are primarily consisting of information referring to the phrases, such as, the second winner (*pemenang ke-2*), formal messages (*pesan resmi*), wave of money from Bukalapak (*badai uang Bukalapak*), respected customer (*pelanggan yang terhormat*), package information (*info paket*), and last information (*info terakhir*), we are from... (*kami dari...*), dear ladies and gentlemen (*Kepada YTH bapak/ibu*) and congratulation (*selamat*). The opening here refers to the initial narratives appearing firstly in the SMS. The various types of main texts in the content can be seen in Table 1; two examples, which are taken from Cases 2 and 12 and which have been corrected grammatically, would be written in the formal language style as shown in examples (5) and (6) respectively. The location of the content is to follow the opening.

(5). *Anda mendapatkan hadiah ke-2 (dengan) cek (sebesar) 100 juta. (Cek tersebut diberikan) dalam rangka Program Undian dari PT. Whatsapp Indonesia. Pin (Anda adalah) 2547AFR*

'You win the second prize for a cheque amounting to IDR. 100 millions. The cheque is given with regard to the Prize Program from PT. Whatsapp Indonesia. (Your) PIN (is) 2547AFR.'

(6). *Anda terdaftar (di) TELKOMSEL (sebagai pemenang untuk hadiah sebesar) Rp.100 (juta); kode PIN (Anda adalah) 25E477R.*

'You are registered (at) Telkomsel (as the winner for the prize amounting to) IDR. 100 (millions); your PIN code (is) 25E477R.'

The closure would consist of the closing narratives and web-page addresses. The closing words, which are commonly used, are such as for\prize information (*u\Info*

hadiah), for/information (*U/info*), complete information (*info lengkap*), information (*info*), please open (*silahkan buka*), for more complete information (*untuk info lebih lengkap*), detailed information (*info lanjut*), or for more detailed information (*untuk info lebih lanjut*). The common web page addresses that the senders would always use include bit.ly, www.gebyarwhatsapp77.ml, tiny.cc., www.undianptlazada2020.qa., and bit.do/hadiah-mkios755. For the closing narratives, the senders use web page address, such as www.bit.ly/hadiah-telkomsel37, bit.ly/pt-whatsappinc, etc., or phone numbers (see Table 3).

4.2. Discussion

4.2.1. SMS Texts

Normally, SMS may have been divided into three common parts, i.e. the upper, the middle (or the main texts of the SMS texts), and the lower ones (see Fig. 1). Of the 24 SMS, none of them have senders' names either written in the upper or in the lower parts. Instead, names are replaced by similar phone numbers written in the upper and in the lower parts (see Fig. 2); all this is actually possible if the SMS recipients have never recorded the senders' phone numbers. What is a little bit confusing, in this case, is related to how the senders get to know the recipients' phone numbers and to reasons why they send SMS containing big money to the SMS recipients whom they do not know at all. Offering big money to unknown recipients who have never involved themselves in the programs, lotteries, or other online activities would reflect significantly that the senders have hidden wants. Since there are no relationship among the senders and the recipients, it is concluded that the senders try to cheat.

Table 4 below shows twelve cases of ungrammatical openings. The use of capitals or uppercase (except for company's names) in Cases 4 & 7, 5, 8, 9, 10, 12, 14, and 16 & 17 are not grammatical in Bahasa Indonesia and can be rewritten using "capitalize each word" case. The abbreviations found in Cases 6 (*planggan yht*), 9 (*Wa*), and 16 (*SLMT*) are also not grammatical. The uses of question marks in Cases 10 and 12, of more than one exclamation marks in Cases 10, 12, 14, and 21, and of more than one colons in Cases 10 and 12 are not needed, although such ungrammatical uses might be considered acceptable for some Indonesian speakers.

In case of SMS main texts placed in the content, almost all the texts are not written grammatically in Bahasa Indonesia and for the grammatical structure, consider Table 2 above. Consider the example in (7) which is not grammatical and the example in

(8) which is the modified form of the example in (7). To differentiate the opening, the content, and the closure, the slots /.../, or two stripes, are used. The first slot refers the opening, the second slot to the content, and the third slot means the closure.

7) /Planggan yht/, /No Anda Dpatkan Hadiah TEKOMSEL KUOTA Internet Cek 100jta. Kode PIN Anda (25E477R)/ /Klik: bit. Ly/telkomsel-2019/ (Case 6).

(8) /Pelanggan Yang Terhormat/, /Nomor Anda mendapatkan hadiah dari Telkomsel Kuota Internet dalam bentuk Cek dengan nilai sebesar RP. 100 juta. Kode PIN Anda adalah (25E477R)/. /Untuk informasi lengkap, silahkan klik: bit.ly/telkomsel-2019/.

The closing SMS texts, such as *U/Info hadiah*, *U/info*, *info*, or *info lanjut*, or *untuk info lebih lanjut* should written in *untuk informasi tentang hadiah*, *untuk informasi*, *informasi*, *informasi selanjutnya* or *untuk informasi lebih lanjut* respectively. The dominant web page address being used in this paper is *bit.ly* (13 Cases), followed by *tiny.cc* (4 Cases) and specific web pages referring to the names of the lotteries and companies or phone numbers (see also Table 3). However, with reference to lower parts, there are not problems found in the texts.

4.2.2. Deixis

4.2.2.1 Person Deixis

A. First Person

The first person plural “we” is found twice appearing in Cases 4 and 7 and refers to the service department of PT. LAZADA (*pelayanan PT. LAZADA*) which is positioned as the apositive. “We” acts as the SMS senders, appears in the initial position of the content parts, and has the same verb for both Cases, i.e. to say (*mengucapkan*) by which this verb is followed by the noun “congratulation” (*selamat*). It seems “we” functions as the emphatic form.

B. Second Person

The second person singular “you” appears explicitly and implicitly in all Cases and refers to the recipients of the SMS. It is noted that “you” is found ten times as explicit subjects in the **passive-construction**, for instance “You are selected” (*Anda terpilih*) and “You are registered” (*Anda terdaftar*), six times as explicit subjects in **active-construction**,

for example “You get the prize of cheque” (*Anda mendapatkan hadiah cek*), “You get the cheque in cash” (*Anda mendapatkan cek tunai*), “You get the lottery promotion of cheque” (*Anda mendapatkan promo undian hadiah cek*), “You get the cheque” (*Anda mendapatkan cek*), “You win a prize” (*Anda memenangkan hadiah*), “You get extra prepaid credit” (*Anda mendapatkan tambahan pulsa*), and “You achieve a prize” (*Anda meraih hadiah*), six times appearing in **the possessive-construction**, i.e. “Your numbers have been selected” (*Nomor Anda terpilih*), “Your Numbers get a prize” (*Nomor Anda mendapatkan hadiah*), “Your numbers are registered” (*Nomor Anda terdaftar*), “Your numbers get a cheque” (*Nomor Anda mendapatkan cek*), “Your numbers are officially selected” (*Nomor Anda resmi terpilih*), and “Your numbers achieve a prize” (*Nomor Anda meraih hadiah*), once existing in the **winner-construction**, for example, the second winner gets a prize of cheque (*pemenang ke-2 mendapatkan hadiah cek*), and once appearing in the **owner-construction**, for instance, “the owner of the numbers is selected to get a cheque” (*pemilik nomor ini terpilih untuk mendapatkan cek*). In addition, “You” also appears implicitly in each SMS text in the **you-click construction** plus web page address, in the **you-type construction** plus phone numbers, in the please-verify construction plus PIN, and in the **you-check construction** plus web page address.

C. Third Person

The uses of third person, either in singular or in plural forms, are not found and the unavailability of the third person indicates that, in the perspective of the senders, this kind of person is not suitable to write in the SMS which are consciously designed to cheat the SMS recipients.

4.2.2.2 Spatial Deixis

Spatial deixis are used to indicate the relative location of people or things. Yule also states that setting of speaker’s point of view may be fixed psychologically and physically. The Cases in this paper show that there are neither physically spatial deixis *here & there*, or *this & that*, nor use of verbs indicating a movement towards and/or backwards, such as come & go, bring & take. However, after paying attention to several constructions, for instance you-click construction, you-type construction, and you-check construction, I begin to realize that psychologically spatial deixis are available in the constructions. Consider, for example, Table 3 showing several online addresses that are commonly used by SMS senders. All the web page addresses are considered psychologically

spatial deixis. I would like to browse several of the addresses, i.e. Cases 1, 2, 3, and 6 by which the recipient received more than a year ago. Such Cases are selected with a purpose to know whether the addresses remain available or not.

The general views of company's performance for Cases 1 and 6 are of a little bit different but such performance would not be discussed in this paper. The web addresses of Cases 1 and 6 are still found with their complete addresses are <https://hadiah-telkomsel37.blogspot.com> and <https://telkomsel-kouta.blogspot.com> respectively. However, only web page of Case 1 is open for registration; when the PIN 25E477R is typed and verification is then made, then a response would appear in dramatic narratives: "SELAMAT!!! Anda Mendapatkan CEK TUNAI Rp. 100 jt Dari Program hadiah kuota internet unlimited Tahun 2019. Silahkan Konfirmasi ke Bagian PENERANGAN ATAU PENANGGUNG JAWAB Pemenang Di Nomor HOTLINE 0821 2042 2221 Terima Kasih telah menggunakan kuota sebagai alat komunikasi anda dan keluarga." (See the translation: Congratulation!!! You officially get a CHEQUE in CASH amounting to IDR 100 millions from 2019 unlimited internet quota prize program. Please confirm to the Department of INFORMATION OR PERSON-IN-CHARGE for winner at HOTLINE 0821 2042 2221. Thank you to have used kuota as the communication device for you and your families.) When you click "oke", meaning that you understand the the narratives and the page remains the same. However, it is possible to type the PIN in the web page of Case 6 because there are no slots to type PIN. There are also notices in each web address that the official web for Case 1 is www.hadiah-telkomsel37.blogspot.com and for Case 6 is bit.ly/telkomsel-2019; the two addresses are written in red colour. The winner's PIN for Case 1 can be inserted.

The web addresses of Cases 2 and 3 remain also exist with their complete addresses are <https://promo-whatsapp2019.blogspot.com> and datapemenanggebyar lazada2019.blogspot.com/?m=1 but, unluckily, such addresses are blocked showing narratives such as "there's nothing here" for whatsapp and "blog telah dihapus" (blog is erased) written in red color for lazada.

4.2.2.3 Temporal Deixis

The temporal deixis of time and day always exist in the SMS. The "time" refers to when the SMS are received and the "day" points to day, month and year. There are nine Cases (see Cases 2, 6, 9, 15, 16, 18, 19, 22, and 23) in which the SMS are sent in the morning ranging from 7 am to 9:30 am. Cases 2, 3, 16 and the rests are submitted to recipients in the evening between 12 pm to 23 pm. Cases 2 and 3 and 16 and 17 are unique.

Cases 2 and 3 were received on the same day (01-07-2019) and sent at different time and by different senders; the recipient received the Cases 16 and 17 on 17-02-2020 in the morning for Case 16 and in the afternoon for Case 17. Both Cases 16 and 17 were sent by the same senders.

4.2.3. Building Indonesian Politeness

As noted earlier, there are explicit subjects appearing in the **passive-construction**, such as “You are selected” (*Anda terpilih*) and “You are registered” (*Anda terdaftar*). There are also explicit subjects emerging in the **active-construction**, for instance “You get the prize of cheque” (*Anda mendapatkan hadiah cek*), “You get the cheque in cash” (*Anda mendapatkan cek tunai*), “You get the lottery promotion of cheque” (*Anda mendapatkan promo undian hadiah cek*), “You get the cheque” (*Anda mendapatkan cek*), “You win a prize” (*Anda memenangkan hadiah*), “You get extra prepaid credit” (*Anda mendapatkan tambahan pulsa*), and “You achieve a prize” (*Anda meraih hadiah*)

Based on the two constructions above, all the verbs might contain positive goal and coincide with well-received linguistic behaviour. Therefore, the illocutionary functions of all SMS texts the senders (**s**) sent to the recipient (**h**) are not COMPETITIVE (a), meaning the illocutionary goal does not compete with the social goal, for instance ordering, asking, demanding, begging. Consider the Case 9 which is rewritten in example in (9) below.

(9) Anda mendapatkan promo undian HADIAH Cek tunai 100 juta dari PT. WhatsApp. Silahkan verifikasi PIN Anda.

‘You get the lottery prize promo of cheque in cash of IDR 100 millions from Whatsapp. Please verify your PIN.’

Where the illocutionary goal is not COMPETITIVE (a), the politeness becomes a positive character. The social goal of the example in (9) seems not to involve a negative character since such illocution is marked by the verbs “to get” (*mendapatkan*) and “please verify” (*silahkan verifikasi*). The two verbs involve positive character; thus, the example in (9) is an illocution which does not offer ordering, asking, demanding, begging. What is actually meant by COMPETITIVE might refer to DISCOURTEOUS illocution since there is no courtesy. The example in (9) is proved to **(a) Minimize cost to other [(b) Maximize benefit to other]**. Because all the illocutions from the SMS texts are of this kind as shown in example (9), they are categorized under tact maxim of PP.

Based on the linguistic behaviour, the example in (9) is polite although its goal might be DISCOURTEOUS.

Consider also the Case 12 which is rewritten in the example (10) below to get to know the illocutionary functions of the SMS texts the **s** sent to **h**. The example in (10) is CONVIVIAL (b), and this means that the illocutionary goal coincides with the social goal, for instance greeting and congratulating, but not inviting or thanking.

(10) Anda terdaftar dari TELKOMSEL untuk memenangkan HADIAH Rp. 100 juta.

'You are registered from Telkomsel to win a prize of IDR 100 millions.

Leech argues that CONVIVIAL (b) functions intrinsically COURTEOUS by which politeness takes a more positive forms of seeking opportunities for comity. The example in (10) shows its COURTESY and politeness which can be seen from the use of the illocutionary verb in the passive form. The verb appearing in the passive-construction in example (10) refers clearly to greeting and congratulating which are considered as opportunities for **h** to react positively. These opportunities shows a goal for positive politeness from **s** to **h** and, if this goal is really true, it is acceptable for linguistic behaviour. Thus, such opportunities fulfill **(a) minimize benefit to self [(b) maximize cost to self]**. What many linguists always worry is that between a goal and a linguistic behaviour do not always match in the SMS; when the goal sounds great because consisting of COURTESY or politeness in one hand, the linguistic behaviour does always follow such goal. Thus, there must be something hidden, meaning the example in (10) consists of something unclear, i.e. fake information. When fake information really exists, then the **s** does something DISCOURTEOUS and impolite through illegal practice. In short, such SMS texts should contain several traps.

4.2.4. Unification and Sustainability

The terms "unification" and "sustainability" are two different concepts that have never been merged this day. What needs to pay attention is what Breuilly and Speirs argue that nation-states have been formed in the last couple of centuries, both in and beyond Europe, by processes of reform, separation and unification. (Breuilly, J. and Speirs, R. The Concept of National Unification. They also note that separation entailed breaking away from a multi-national state, such as Romanov, Ottoman and Habsburg empires. Unification is the rarest type of nation-state formation and involves bringing together a number of states into a single national state. The best-known European cases are Germany and

Italy. However, Germany is unique in that this unification process has taken place not once, but twice. See at https://link.springer.com/chapter/10.1057/97802230518520_1) They mention three countries, such as France, Spain, and Britain which can be considered to be cases of reform when they “nationalized” their states with little territorial change. In short, Breuilly and Speirs specifically argue that “national unification can thus be defined succinctly as a process by which a plurality of sovereign states is rapidly reduced to a single state, an outcome legitimated, either in advance or in retrospect, by the argument that this process brings together a devided nation.” Thus, in this case, since Indonesia is not a devided nation today or under a threat to be devided, unification is not in need. The construction of a framework of unification is not really possible because Indonesia is a single nation-state.

In 1987, the Bruntland Commission published its report, *Our Common Future*, in an effort to link the issues of economic development and environmental stability. This report provided the oft-cited definition of sustainable development as “development that meets the needs of the present without compromising the ability of future generations to eet their own needs” United Nations General Assembly, 1987). Emas (Emas, R. The Concept of Sustainable Development: Definition and Defining Principles) proposed a key principle of sustainable development underlying all others is the integration of environmental, social, and economic concerns into all aspects of decision making. Social concerns can be interpreted to include linguistics and literature and all other social disciplines.

4.2.5. Challenge

The precautionary principle establishes that “when there are threats of serious or irreversible damage, lack of full scientific cetainty shall not be used as a reason for postponing cost-effective measure to prevent environmental degradation.” (See also Emas) However, in this paper, challenges can also come from any violences not to fulfil the PP and all the challenges would be possible to affect Indonesian politeness system seriously; later or sooner, in some degrees, such challenges would become threats to the unification sustainability in Indonesia because one of the methods or commiments to look after Indonesia is to respect each other (See file:///C:/Users/User/AppData/Local/Temp/pembahasan NKRI.pdf) or to provide good education for Indonesian human resources.

5. Conclusion

The first person plural “we” as appositive appears twice in the initial position of the content parts in Cases 4 and 7, refers to the service department, acts as the SMS senders, and has the same verb for both Cases, i.e. to say (*mengucapkan*) by which this verb is followed by the noun “congratulation” (*selamat*). It seems “we” functions as the emphatic form. Of all Cases the second person singular “you” appears ten times as explicit subjects in the passive-construction, six times as explicit subjects in the active construction, six times in the possessive-construction, and once in the winner-construction and in the owner-costruction respectively. “You” also appears implicitly in each SMS in the you-click construction plus web page address, in the you-type construction plus phone numbers, in the please-verify construction plus PIN, and in the you-check construction plus web page address. Psychologically spatial deixis is available in the you-click construction, you-type construction, and you-check construction. The temporal deixis of time and day always exist in the SMS. Based on the passive-construction and the active-construction, all the verbs contain positive goal and coincide with well-received linguistic behaviour. Therefore, the illocutionary functions of all SMS are not COMPETITIVE (a), meaning the illocutionary goal does not compete with the social goal. With reference to CONVIVIAL, the COURTESY and politeness from the illocutionary verbs appear in the passive form referring to greeting and congratulating. The goal fulfills COURTESY or politeness but the linguistic behaviour does not follow such goal. Thus, the SMS consist of fake information and threatens Indonesian politeness and sustainability.

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Appendices

Table 1. Number of Cases of Money Enticement-Based SMS

| Case 1 | Case 2 | Case 3 |
|---|--|---|
| <p>Pemenang Ke-2 Mendpt hadiah Cek. Rp. 100 jt dari TELKOMSEL FLASH. thn. 2019 Kode Pin: anda25E477R u\Info hadiah Klik. www.bit.ly/hadiah-telkomsel37</p> <p>Diterima: 01:22:57pm 30-04-2019 Dari: (tidak ada nama) +6285213774307</p> | <p>PESAN RESMI Selamat Anda Men-dptkan Hadiah ke-2 Cek 100jt. Dalam Rangka Program Undian PT.Whatsap Indonesia Pin (2547AFR) U/info klik: bit.ly/pt-whatsappinc</p> <p>Diterima: 07:57:23am 01-07-2019 Dari: (tidak ada nama) +6285348004160</p> | <p>Anda M-dptkan Cek Tunai Rp. 175 jt dr lazada Id Pemenang Anda (AN99R57) Info lengkap klik: https://bit.ly/2WWCcn2</p> <p>Diterima: 12:26:47pm 01-07-2019 Dari: (tidak ada nama) +6285396900517</p> |
| <p>Case 4 KAMI PELAYANAN PT. LAZADA Mengucapkan Selamat Anda tlah terpilih Mendapatkan Hadiah ke-2 Cek 175juta Kode ID (KBR99D7) U/INFO KLIK di bit.ly/pt-lazada333</p> <p>Diterima: 07:19:36pm 14-07-2019 Dari: (tidak ada nama) +6285254153947</p> | <p>Case 5 BADAI UANG BUKALAPAK No. anda Trpilih sbgai Pemenang ke-2 dri bukalapak Dengan kode pin pemenang [RS391D1] U/info klik: bit.ly/badai-uang-Bukalapak</p> <p>Diterima: 04:07:36pm 20-07-2019 Dari: (tidak ada nama) +6282343802390</p> | <p>Case 6 Planggan yht, No Anda Dptkan Hadiah TEKOMSEL KUOTA Internet Cek 100jt. Kode PIN Anda (25E477R) Klik: bit.ly/telkomsel-2019</p> <p>Diterima: 07:57:39am 22-07-2019 Dari: (tidak ada nama) +6282398248601</p> |
| <p>Case 7 KAMI PELAYANAN PT. LAZADA Mengucapkan Selamat Anda Tlah terpilih M,dptkan hadiah ke-2 cek 175juta kode ID (KBR99D7) U/INFO KLIK di bit.ly/pt-lazada258</p> <p>Diterima: 06:51:13pm 23-07-2019 Dari: (tidak ada nama) +628239802763</p> | <p>Case 8 PESAN RESMI SHOPEE 2019 Anda Terpilih Pemenang Hadiah CEK Rp. 125 juta PIN CODE: AAQ2099 Untuk Info Klik: bit.ly/hadiah-shopee001</p> <p>Diterima: 02:44:06pm 30-07-2019 Dari: (tidak ada nama) +6285341964263</p> | <p>Case 9 INFO/PAKET Wa. Anda mendapatkan promo undian HADIAH Cak tuna 100jt dr. PT.WhatsApp silahkan verifikasi PIN. Anda.HY3A782 Info;klik www.gebyarwhatsapp77.ml</p> <p>Diterima: 09:47:28am 20-08-2019 Dari: (tidak ada nama) +6285213893574</p> |
| <p>Case 10 INFO...? RESMI Nomor Anda Terdaftar Keluar Sebagai Pemenang Cek Tunai Rp. 100jt Dari TELKOMSEL dengan PIN (25E477R) INFO Klik www.bit.ly/gebyar-telkomsel37</p> <p>Diterima: 01:59:31pm 20-08-2019 Dari: (tidak ada nama) +6285215505838</p> | <p>Case 11 --INFO TERAKHIR—Selamat Anda Resmi M’ dptkan Cek Rp. 100jt Dari BERKAH ISI PULSA Kode.PIN Pemenang : ijh76k79 silahkan buka www.tiny.cc/hadiahmkiosid</p> <p>Diterima: 12:09:00pm 21-08-2019 Dari: (tidak ada nama) +6285254154099</p> | <p>Case 12 INFO RESMI...? Anda Terdaftar dari TELKOMSEL Memenangkan HADIAH Rp. 100jt PIN (25E477R) Info Klik www.bit.ly/hadiah-telkomsel40</p> <p>Diterima: 12:40:36pm 14-09-2019 Dari: (tidak ada nama) +6285255251569</p> |

Case 13

Anda Mendapatkan
 Tambahan PULSA Rp.100.000
 Dari Nomor 085256430279
 Caranya Ketik TP 10
0852566430279
 Kirim Ke 858 GRATIS

Diterima: 12:34:00pm
16-09-2019
 Dari: (tidak ada nama)
+6282352210548

Case 16

SLMT No_Anda T'pilih M-
 dptkan hadiah Dr PT-
 PERTAMINA PERSERO Dgn
 kode PIN Pemenang Anda
 (385UA27) utk info lebih
 lengkap klik link:
 bit.ly/hadiahpt_pertamina

Diterima: 09:27:35am
17-02-2020
 Dari: (tidak ada nama)
+6285333105492

Case 19

Anda terdaftar Sebagai
 PEMENANG kuota INTERNET.
 Cek. Rp.100jt Pin [25E477R]
 Berlaku 2 Hari
 U/info klik.
tiny.cc/infoundation-2020

Diterima: 10:36:02am
18-05-2020
 Dari: (tidak ada nama)
+6285283137872

Case 22

Selamat anda dapat hadiah
100 jt dari PT.MKIOS kode pin
 anda (ijh76k79) untuk info
 klik: bit.do/hadiah-mkios755)

Diterima: 09:15:30am
24-07-2020
 Dari: (tidak ada nama)
+6285249875991

Case 14

INFO RESMI dari PT. LAZADA
 SELAMAT!!
 Anda Tlah Resmi terpilih
 Mendapatkan hadiah Ke-2 Cek
175juta Dengan kode ID
 (02498123) U/INFO KLIK Di
 bit.ly/pt-lazada213

Diterima: 12:31:00pm
20-09-2019
 Dari: (tidak ada nama)
+6282316808636

Case 17

SLMT No_Anda T'pilih M-dptkan
 hadiah Dr PT-PERTAMINA
 PERSERO Dgn kode PIN
 Pemenang Anda (385UA27) utk
 info lebih lengkap klik link:
 bit.ly/hadiahpt_pertamina

Diterima: 02:02:44pm
17-02-2020
 Dari: (tidak ada nama)
+6285333105445

Case 20

Nomor anda resmi terpilih
 pemenang Rp. 175.000.000 dari
 PT- LAZADA PIN (JK25FG7) info
 klik di: bit.ly/pt-lazadaid543

Diterima: 10:34:29pm
10-07-2020
 Dari: (tidak ada nama)
+6285283580516

Case 23

Slmat no anda Resmi trpilih sbgai
 pemenang M-dapat
 Hadiah dari LAZADA dgn kode
 PIN : LZD4389 Silahkan verifikasi
 PIN anda di situs WEB:
 tiny.cc/ptlazada

Diterima: 09:53:16am
15-08-2020
 Dari: (tidak ada nama)
+6285348328920

Case 15

Nomor anda dapat CEK. 100 JT
 dari undian Mkios kode pin
 anda (ijh76k79) untuk info klik
 http//bit.ly/hadiah-mkios399

Diterima: 09:15:08am
11-01-2020
 Dari: (tidak ada nama)
+6285282947894

Case 18

Anda terdaftar sgbi PEMENANG
 kouta INTERNET Cek. Rp.100jt
 Pin (25E477R) Berlaku 2 hari
 U/Info klik, tiny.cc/undian-
 telkomsel9090

Diterima: 07:51:07am
26-03-2020
 Dari: (tidak ada nama)
+6285283137934

Case 21

Pesan Resmi!!!! Kepada YTH
 bapak/ibu Selamat kepada
 pemilik No ini anda trpilih men-
 dptkan Cek RP. 175jt Kode
 (LZD4389) Info lanjut klik:
www.undianptlazada2020.ga.

Diterima: 01:22:20pm
17-07-2020
 Dari: (tidak ada nama)
+6285348422736

Case 24

Slmt!! No Anda meraih
 Hadiah dari SHOPEE INDONESIA
 Kode PIN Anda (J7K2B59) U/info
 lebih lanjut cek di:
 bit.ly/undianshop2020)

Diterima: 12:53:42pm
25-08-2020
 Dari: (tidak ada nama)
+6285244821890

Table 2. Content of the SMS Texts

| Case | Content of Original Narratives in Indonesian | Modified Translation in English |
|------|---|---|
| 1 | Pemenang Ke-2 Mendpt hadiah Cek. Rp. 100jt dari TELKOMSEL FLASH. thn. 2019 Kode Pin: anda 25E477R . | The second winner receives cheque of IDR 100 millions from Telkomsel Flash in 2019. Your PIN code is 25E477R . |
| 2 | Anda Men-dptkan Hadiah ke-2 Cek 100jt . Dalam Rangka Program Undian PT. Whatsap Indonesia Pin (2547AFR) | You get the 2nd prize of IDR 100 millions with regard to lottery program from PT. Whatsapp Indonesia. Your PIN is 2547AFR . |
| 3 | Anda M-dptkan Cek Tunai Rp. 175jt dr lazada Id Pemenang Anda (AN99R57) | You get a cheque in cash of IDR 175 millions from lazada. Your winner's ID is AN99R57 |
| 4 | Anda tlah terpilih Mendapatkan Hadiah ke-2 Cek 175 juta Kode ID (KBR99D7) | You are selected to get the 2nd prize of cheque of IDR 175 millions. Your ID code is KBR99D7 |
| 5 | No. anda Trpilih sbgai Pemenang ke-2 dri bukalapak Dengan kode pin pemenang [RS391D1] | Your number is selected as the 2nd winner from bukalapak. The winner's PIN code is RS391D1 |
| 6 | No Anda Dpatkan Hadiah TEKOMSEL KUOTA Internet Cek 100jta . Kode PIN Anda (25E477R) | Your number gets prize from Telkomsel kuota internet amounting to IDR 100 millions. Your PIN code is 25E477R |
| 7 | Anda Tlah terpilih M,dptkan hadiah ke-2 cek 175 juta kode ID (KBR99D7) | You have been selected to win the 2nd cheque of IDR 175 millions. Your PIN code is KBR99D7 |
| 8 | Anda Terpilih Pemenang Hadiah CEK Rp. 125 juta PIN CODE: AAQ2099 | You are selected as the winner of cheque of IDR 125 millions. Your PIN code is AAQ2099 |
| 9 | Anda mendapatkan promo undian HADIAH Cek tunai 100jt dr. PT.WhatsApp silahkan verifikasi PIN. Anda. HY3A782 | You get the lottery prize promo of cheque in cash of IDR 100 millions from Whatsapp. Please verify your PIN: HY3A782 . |
| 10 | Nomor Anda Terdaftar Keluar Sebagai Pemenang Cek Tunai Rp. 100jt Dari TELKOMSEL dengan PIN (25E477R) | Your number is registered as the winner of cheque in cash of IDR 100 millions from Telkomsel with PIN code 25E477R |
| 11 | Anda Resmi M'dptkan Cek Rp. 100jt Dari BERKAH ISI PULSA Kode. PIN Pemenang: ijh76k79 | You formally get a cheque of IDR 100 millions from berkah isi pulsa. Your PIN code is ijh76k79 . |
| 12 | Anda Terdaftar dari TELKOMSELMemenangkan HADIAH Rp. 100jt PIN (25E477R) | You are registered from Telkomsel to win a prize of IDR 100 millions with PIN 25E477R |
| 13 | Anda Mendapatkan Tambahan PULSA Rp. 100.000 Dari Nomor 085256430279 | You get an extra prepaid credit of IDR 100.000 from Number 085256430279 |
| 14 | Anda Tlah Resmi terpilih Mendapatkan hadiah Ke-2 Cek 175 juta Dengan kode ID (02498123) | You are formally chosen to get the 2nd prize of cheque of IDR 175 millions with ID code 02498123 |
| 15 | Nomor anda dapat CEK. 100 JT dari undian Mkios kode pin anda (ijh76k79) | Your number gets a cheque of IDR 100 millions from Mkios lottery with PIN code is ijh76k79 |
| 16 | No_ Anda T'pilih M-dptkan hadiah Dr PT- PERTAMINA PERSERO Dgn kode PIN Pemenang Anda (385UA27) | Your number gets a prize from PT Pertamina Persero with your PIN code 385UA27 |
| 17 | No_ Anda T'pilih M-dptkan hadiah Dr PT- PERTAMINA PERSERO Dgn kode PIN Pemenang Anda (385UA27) | Your number gets a prize from PT Pertamina Persero with your PIN code 385UA27 |

| | | |
|----|---|--|
| 19 | Anda terdaftar Sebagai PEMENANG kuota INTERNET. Cek. Rp. 100jt Pin [25E477R] Berlaku 2 Hari | You are registered as the winner of kuota internet of cheque of IDR 100 millions. PIN is 25E477R . Valid for 2 days. |
| 20 | Nomor anda resmi terpilih pemenang Rp. 175.000.000 dari PT- LAZADA PIN (JK25FG7) | You are formally selected as the winner of IDR 175.000.000 from PT Lazada with PIN JK25FG7 |
| 21 | Anda trpilih men-dptkan Cek RP. 175jt Kode (LZD 4389) | You are selected to get a cheque of IDR 175 millions with code LZD 4389 |
| 22 | Anda dapat hadiah 100jt dari PT. MKIOS kode pin anda (ijh76k79) | You get a prize of IDR 100 millions from PT. Mkios with PIN code ijh76k79 |
| 23 | No anda Resmi trpilih sbgai pemenang M- dapat Hadiah dari LAZADA dgn kode PIN : LZD 4389 | You number is formally selected as the winner to get a prize from Lazada with PIN code LZD 4389 |
| 24 | No Anda meraih Hadiah dari SHOPEE INDONESIA Kode PIN Anda (J7K2B59) | Your number gets a prize from Shopee Indonesia. Your PIN code is J7K2B59 |

Table 3. Web Page Addresses of Money Enticement-Based SMS

| | | | |
|----|--|----|---|
| 1 | www.bit.ly/hadiah-telkomsel37 | 13 | bit.ly/pt-lazada213 |
| 2 | bit.ly/pt-whatsappinc | 14 | http//bit.ly/hadiah-mkios399 |
| 3 | https://bit.ly/2WWCcn2 | 15 | bit.ly/hadiahpt_pertamina |
| 4 | bit.ly/pt-lazada333 | 16 | tyni.cc/undian-telkomsel9090 |
| 5 | bit.ly/badai-uang-Bukalapak | 17 | tyni.cc/infoundian-2020 |
| 6 | bit.ly/telkomsel-2019 | 18 | bit.ly/pt-lazadaid543 |
| 7 | bit.ly/pt-lazada258 | 19 | www.undianptlazada2020.qa . |
| 8 | bit.ly/hadiah-shopee001 | 20 | bit.do/hadiah-mkios755 |
| 9 | www.gebyarwhatsapp77.ml | 21 | tyni.cc/ptlazada |
| 10 | www.bit.ly/gebyar-telkomsel37 | 22 | bit.ly/undianshop2020 |
| 11 | www.tiny.cc/hadiahmkiosid | 23 | TP 10 0852566430279 |

Table 4. Cases of Ungrammatical Openings

| No | The Opening of SMS Texts | Modified Opening of the SMS Texts |
|----|---|---|
| 1 | Case 4 and 7: KAMI PELAYANAN PT. LAZADA | <i>Kami dari Bagian Pelayanan PT. LAZADA</i> 'We are from Service Department of PT. LAZADA' |
| 2 | Case 5: BADAI UANG BUKALAPAK | <i>Badai Uang dari BUKALAPAK</i> 'Waves of money from BUKALAPAK' |
| 3 | Case 6: Planggan yht | Pelanggan yang Terhormat 'Dear Customers' |
| 4 | Case 8: PESAN RESMI SHOPEE | Pesan Resmi dari SHOPEE 'Official Message from SHOPEE' |
| 5 | Case 9: INFO/PAKET Wa. | <i>Informasi tentang Paket WA</i> 'Information on Whatsapp Package' |
| 6 | Case 10: INFO...? RESMI | Informasi Resmi 'Official Information' |
| 7 | Case 12: INFO RESMI...? | Informasi Resmi 'Official Information' |
| 8 | Case 14: INFO RESMI dari PT. LAZADA SELAMAT!! | <i>Informasi Resmi dari PT. LAZADA. Selamat!</i> 'Official Information from PT. LAZADA. Congratulation!' |
| 9 | Case 16 and 17: SLMT | Selamat 'Congratulation' |
| 10 | Case 21: Pesan Resmi.!!!! Kepada YTH bapak/ibu Selamat kepada pemilik No ini. | Pesan Resmi. Kepada YTH Bapak/Ibu. Selamat Kepada Pemilik Nomor ini. 'Official Message. Dear Ladies and Gentlemen. Congratulation to the holder of this phone number.' |

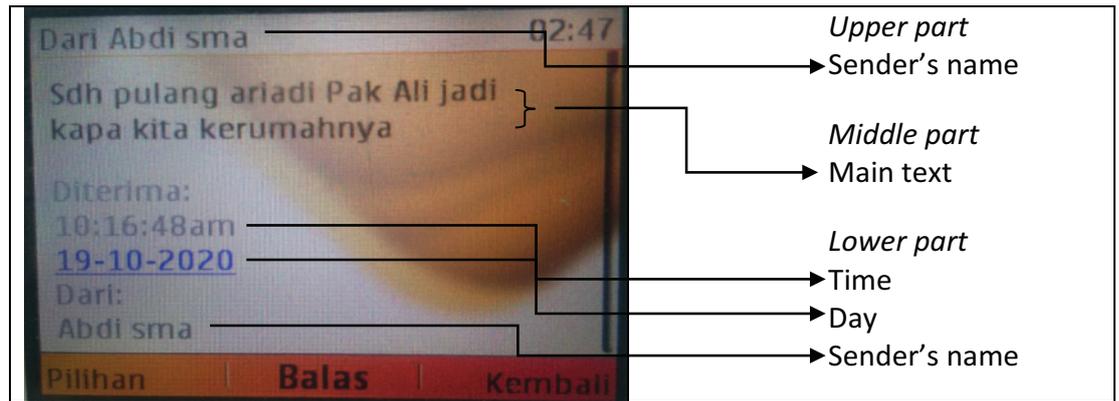


Figure 1: Formal Parts of SMS Texts

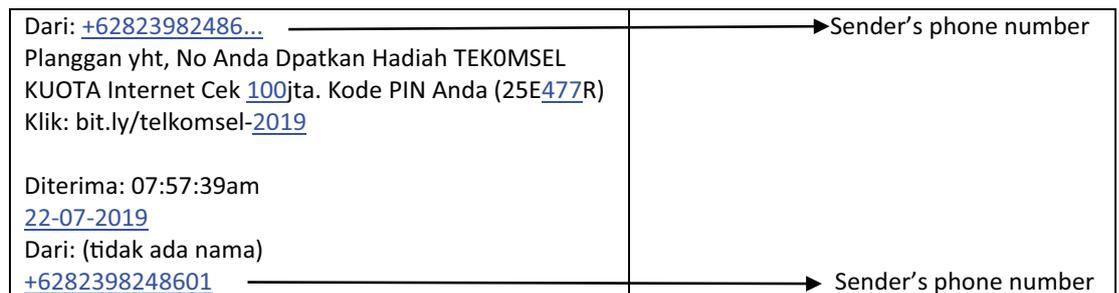


Figure 2: Sender's Anonymity with Similar Phone Numbers

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l~A7bF5GQB61QG2glrSi1rV6bLK99BmTDS9Q9P~2oxq7vjapZBm70pPZ4oCqwe
OD2clqMqSWUeKpqtkaFADWKCblarNPtO0VduQpCQCf0b~Q-2zfindyBxjsQ7M5f
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